

# **Thus Spoke Guru Nanak**

*by*

**Sir Jogendra Singh**

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THUS SPOKE GURU NANAK

# THUS SPOKE GURU NANAK

A COLLECTION OF THE SAYINGS  
OF GURU NANAK

COMPILED BY  
SIR JOGENDRA SINGH

*Author of A Life of Malabari, Nur Jehan, Nasrin,  
Kamla and Kamni*

WITH A FOREWORD BY  
SIR EDWARD MACLAGAN, K.C.S.I., K.C.I.E.  
Late Governor of the Punjab.



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## FOREWORD

The sayings of Guru Nanak, which this book reproduces, are, as Sardar Sir Jogendra Singh explains, already known to scholars, but, whereas they have hitherto been embodied in erudite volumes of scholastic research, they are now presented in a form more accessible and more attractive to the general reader. As set forth in this volume, they have moreover the advantage of being clothed in the same admirable English and embellished by the same distinctive style, which has always marked the Sardar's writings.

It has been a problem in Indian history to explain how the sayings of Nanak, the gentlest and most peaceable of prophets, should have formed the basis of scripture for a race like the jats of the Punjab, one of the bravest and most manly peasantries of the East. Much might no doubt be said on this point, but a brief perusal of these sayings will suffice to throw some light on this seeming anomaly.

On many occasions and in many fields—in the Mutiny, on the North-West Frontier, in the Great War, and elsewhere — the Sikh soldier has shown to the world what kind of a man he is, and if it is from Nature that he has inherited a fine physique and marked tenacity of purpose, it is not fanciful to surmise that for many of his other qualities — his fidelity, his loyalty, his endurance, his disregard for physical danger, his unexpected enthusiasms, and his quiet trusts in this form of faith — he is in no small degree indebted to the simple, poetic utterances of the First Guru. However this may be, the sayings to which we are introduced in this little book, have for generations been a source of consolation to many, soldiers and civilians alike, in the Sikh districts of India, and for this, if for no other reason, the volume should be a boon to all Western readers who are interested in the religious experiences of the East.

*March 1933.*

E. D. MacLagan.

## PREFACE

I Am a believer in prophets and their missions, They come with a message from God and bring light to suffering humanity. Guru Nanak, born on the banks of the Ravi, came as prophets have always come, from a humble home. He began his work without any delay. Those who came to impart education to him, he instructed how to acquire true knowledge; and his father, who was eager to strike a good bargain, how to make true profit. He healed the sick and brought comfort to the down-trodden, delivering his message of love from one end of India to the other, and from Arabia to Ceylon.

I heard Guru Nanak speak through the lips of my mother, as she read the story of his life with a faith which knew no clouding. It has been my endeavour to let the Guru speak as I heard him speak, and perchance many a thirsting soul may find comfort and light in his word.

I have arranged the order of the sayings at my own discretion, with no other desire than to place the teachings within the range of those who are unfamiliar with our system of thought in as simple a language as possible.

I must say no more, but let the Guru speak so that those who can hear may listen to him in that spirit of humility and faith, in which all good and great things have to be learnt,

Sardar Kahan Singh and the late Mr. Macauliffe worked together to render the teachings of the Sikh Gurus into English. I have drawn on their translation freely and I gratefully acknowledge my indebtedness to their monumental work.

I am also indebted to my friend Colonel Jeffery for arranging the sayings in their various sections, and to Mr. E.P. Moon for reading the proofs.

August, 1934.

Jogendra Singh

## INTRODUCTION

In "Thus Spoke Guru Nanak" Sir Jogindra Singh has no personal comments to give ; it is Guru Nanak who speaks directly through these pages. The stream of nectar flows pure and sparkling ; these are songs of rapture and divine inspiration. It is the soul's intercourse with the Transcendent ; the natural and the supernatural get merged ; his words become a universal experience and an invocation.

There is juxtaposition of and swift alternation between the most subtly philosophical views, and the simplest ideas of daily life, but all is steeped in a divine beauty ; a golden thread runs through every thing. The personal and the impersonal, the transcendent and the immanent, the static and the dynamic aspects of the divine reality are all melted and merged in the unity of Ikonkar.

Guru Nanak's poetry has a vigour and a force not found in the mystics like Jacopne da Todi, or Boehme, or even St. Augustine ; and it is not all emotionalism as is the case with the poetry of Khawaja Hafiz and Sheikh Farid-ud-Din A-ttar. Thus to translate Guru Nanak and

to convey the exact effect, the right flavour of feeling and the true force of thought is really a difficult job, but Sir Jogendra Singh's success in this field is highly praise worthy; all we can say with confidence is that none has surpassed him in recent times. The only achievement comparable to this is Rabindra Nath Tagore's translation of the Poems of Kabir.

Sir Jogendra Singh was our most eminent and gifted scholar, writer, and politician only three decades back. He was a fine product of western education and the eastern philosophy, a really great man who in his sterling character displayed all the best and the truest qualities of a Sikh. In the dust and tumble of politics he did not lose his mystic bearings; he was a clear eyed realist in the practical affairs of every day life, but his "true romantic spirit shines through his narratives of "Nur Jehan", "Nasrin", "Kamla", and "Kamni", and if his gift of poetic diction is at work in the pages of "Thus Spoke Guru Nanak" his mastery of prose style is seen at its best in his "Life of Malabari".

The Chief Khalsa Diwan has undertaken publication of the second edition of this rare book, with the help of Dr. Mool Singh Kattak Parchar Fund, a permanent fund with the Dewan. Its interest only is utilised every year for Parchar publications.

*May 1967*

**SANT SINGH**  
Honorary Secretary,  
Chief Khalsa Diwan, Amritsar.



## **GURU NANAK'S VIEWS ON GOD**



## GURU NANAK'S VIEWS ON GOD

### 1

In the beginning there was indscribable darkness ;  
There was no earth or heaven, naught but God's  
unequalled being.  
There was no day, or night, or moon, or sun ;  
There were no sources of life, voices, or wind, or  
water ;  
Neither creation nor destruction, nor coming nor going.  
There were no continents, or hills, or seven seas, or  
rivers or flowing streams;  
Nor was there paradise, nor a vortex of earth, nor  
nether regions ;  
Nor the Hell nor eaven of the Muhammadans ; nor  
the destroyer, Death ;  
Nor the Hell nor Heaven of the Hindus, nor birth nor  
death ; nor did any one come or go.  
There was no male or female, or caste, or birth; nor  
did any one feel pain or pleasure  
There was no Brahma<sup>1</sup>, Vishnu<sup>2</sup> or Shiva<sup>3</sup> ;  
No one existed but the One God.

---

<sup>1</sup>Brahma=Creator.

<sup>2</sup>Vishnu=Sustainer.

<sup>3</sup>Shiva=Destroyer.

## 2

There is but One God whose name is True, the Creator,  
Immortal, Unborn, Self-existent, without Fear and  
without Hate.

The True One was in the Beginning. The True One  
was in the Primal age.

The True One is, was O Nanak. and the True One  
also shall be.

By thinking I cannot obtain conception of Him, even  
though I think a hundred thousand times.

## 3

From the True One proceedeth air, from air water,  
And from water the three worlds.

God in union with Maya<sup>1</sup> gave birth to three children.  
One of them is the Creator, the second the Provider,  
the third performeth the function of Destroyer.

As it pleaseth God, He directeth them by His orders.  
Separation and Union are the law, by which He regulateth this universe.

Seeing all He is not seen,

The Creator holdeth His creation.

Nanak, true is the work of the True One.

## 4

It is the one God who created our understanding ;

It is from the one God that the mountains and the ages  
of the world emanated.

It is the one God who bestoweth knowledge.

It is by the Name of the One God that the pious are  
saved.

---

<sup>1</sup>Maya—Illusion,

## 5

The Unseen, Infinite, Inaccessible, Incomprehensible  
God is not subject to destiny.

He is of no caste, unborn, self-existent, without fear  
or doubt.

He hath no form, or colour, or outline ; He becometh  
manifest by the true word.

He hath no mother, father, son, or kinsman ; He feeleth  
not lust, and hath no wife,

Or family ; He is pure, endless, and infinite ; all light.

His light is concealed in every heart.

## 6

Beyond this earth, there are numberless earths and skies.

Rivers and earths innumerable. Who can describe this  
creation ?

His lamps are the Sun and the Moon, and His light  
pervadeth the three worlds.

The pious have light day and night, but for the per-  
verse there is only sable darkness.

The ascetic sitteth in meditative posture, and ever  
argueth, but can he see God even with both his  
eyes ?

They in whose hearts there is light, are awakened by  
the sound of the Word ; the true Guru<sup>1</sup> hears their  
prayers.

---

<sup>1</sup> Guru = True Teacher.

Wherever I look, there art Thou,  
 Thy worth cannot be estimated or described ;  
 They who seek to describe Thee are absorbed in Thee.  
 None knoweth the extent of Thy being.  
 Though all meditative men were to meet and meditate  
     upon Thee,  
 Though all appraisers were to meet and appraise Thee,  
 They could not comprehend even the smallest part of  
     Thy greatness.

To Thee Sing angels who men's deeds record  
 For judgement final by the King of justice.  
 To Thee sing the chaste and patient of mankind,  
 Unyielding heroes of true faith approved.  
 To Thee sing Pundits, and Chiefs, and Saints ;  
 To Thee sing heroes and men of might,  
 And the sources four, from which all life doth spring :  
 To Thee sing those whose deeds delight the eye;  
 The hosts who wear the colours of Thy faith ;  
 The whole Creation sings Thy glorious name.

God the first principle, the pure One, is in all things :  
     of this there is no doubt.  
 Nanak hath obtained, God the Infinite Supreme Being;  
     as his Guru.

## 10

In fear the winds and breezes ever blow ;  
 In fear flow hundreds of thousands of rivers ;  
 In fear performeth fire its forced labour ;  
 In fear the earth is trodden into dust ;  
 In fear are the stars and the firmament ;  
 In fear are mighty men and divine heroes ;  
 In fear rivers of men come and go ;  
 In fear are the Siddhas<sup>1</sup>, the Buddhas<sup>2</sup>, demi-gods, and  
 the Nathas<sup>3</sup>.  
 In fear sitteth Dharmaraj<sup>4</sup> at God's gate ;  
 God hath destined fear for every one, Nanak, the  
 Formless One, the True, is the One without fear.

## 11

God having created his creation. gave the names. and  
 appointed Dharmaraj to Judge its acts.  
 At His court the real truth is adjudged ;  
 There the false find no place ;  
 The Hypocrites are revealed as they truly are ;  
 They go to Hell with blackened faces,

## 12

There is the One God. the God of all Gods, the Supreme  
 God of souls.

---

<sup>1</sup> Siddha=Ascetic.

<sup>2</sup> Buddha=Knower

<sup>3</sup> Dharmaraj=The king of Justice.

## 13

All creatures are subject to destiny from the beginning ;  
there is none not subject to it.

God alone is not subject to destiny ; He beholdeth the  
work of His own omnipotence ;  
He causeth His order to be executed.

## 14

How many shrubs and trees have we seen ?

How many beasts are created by Thee ?

How many species of creeping things. and how many  
birds hast Thou caused to fly ?

## 15

Men rob and steal, and they hide themselves.

They look before them, they look behind them, but  
where can they hide themselves from Thee ?

## 16

The One Lord who created the world is the Lord of  
all,

Whose form is subtle. whose name is the Bright One  
and whose image is in all minds.

He continueth to give us our daily bread which never  
faileth.

## 17

Why should we worship a second who is born and  
dieth ?

Remember the One God, Nanak, who pervadeth sea  
and land.



## 18

The lamp that the knower lights,  
He moulds it on the wheel of good deeds, and lights  
the wick by the fire of his heart ;  
The lamp burns through day and night ;  
It cannot be put out by wind or rain ;  
It shows the way of true knowledge ;  
By its light God's throne may be seen.

## 19

Thou art the tablet, O Lord, Thou art the pen, and  
Thou art also the writing.

## 20

In Thee I shall dwell in peace ; to dwell in Thee is  
all I wish,  
If it please Thee, Thou bestowest a throne and greatness.  
If it please Thee, Thou makest man a forlorn beggar ;  
If it please Thee, rivers flow over dry land, and the  
lotus bloometh in the heavens ;  
If it please Thee, man crosseth the terrible ocean ;  
When I have Thee, I have everything ; Thou, O Lord,  
art my treasure.

## 21

What wonder would it be if God caused to live without  
breath, all the animals which live by breathing ?  
Nanak. as it 'pleaseth the True One, so He giveth us  
sustenance.

## 22

How great, O God, is Thy power ? How great Thy gift !

Myriads of men and animals utter Thy praises day and night !

How many are Thy forms and colours ; how many are Thy castes both high and low !

When the true Guru is found, he awakens truth, and man becoming true is absorbed in the truth.

## 23

What is that gate, that mansion what, where Thou dost sit and watch o'er all Thy wondrous works ?

Many the harps and songs which tune Thy praise.

Yes countless ; Thy musicians, who can tell ?

How many measures sung with high delight,

And voices which exalt Thy peerless names ;

To Thee sing water, wind, and breathing fire ;

To Thee sings Dharmaraj in regions drear.

## 24

Nanak uttereth the word of the True One, and will proclaim the truth at the True One's appointed time.

God can cause lions, hawks, kestrels, and falcons to eat grass ;

And the animals which eat grass He can cause to eat meat.

He can cause hills to appear in rivers unfathomable, and rivers in sandy deserts ;

He can appoint a worm to sovereignty, and reduce an army to ashes.

## 25

The One Lord who created the world is the lord of all.

Fortunate is their advent into the world, whose hearts remain attached to God's service.

O foolish man, why hast thou forgotten Him ?

When thou adjustest thine account, my friend, thou shalt be deemed instructed.

## 26

The Lord hath a tree whose fruit is ambrosia.

They who have partaken of it are satisfied.

## 27

Why appearest Thou not unto me, O Lord. since Thou abidest with all ?

How shall my thirst be slaked when there is a screen between Thee and me ?

## 28

Soul and body are all in Thy power ;

Thou art near, Thou art distant, and Thou art midway ;

Thou seest and hearest ; by Thy power dost Thou create the world.

Whatever order pleaseth Thee, saith Nanak, that is acceptable.

## 29

Birds have no money in their possession,

They depend on trees and water only ;

God is their Giver.

There is only Thou, there is only Thou, O God.

## 30

No one hath a son, no one hath a mother :  
Deceived by worldly love man wandereth in doubt.  
By the Guru's favour evil inclinations depart.  
Wherever I gaze there is only one God.

## 31

If a beggar at God's gate cry aloud, God heareth  
in the next world.

## 32

Some Thou blendest with Thyself ; others Thou leadest  
astray from Thee.

## 33

All the world is Thine, O Lord ; Thou alone art the  
Giver ; there is, none other, my brethren.

## 34

God Himself bestoweth greatness ; He Himself causeth  
man to do good works ;  
He appointeth all men to their respective duties ;  
He is the greatest of the great ; great is His word.

## 35

Gifts are the Lord's ; what can prevail against Him ?  
Some who are awake receive them not ;  
Others who are asleep He awaketh, and conferreth  
blessings upon them.

## 36

O Lord, be thou the Saviour and by Thy grace take me across.

Steep is the mountain and difficult of ascent ; there is no ladder which will reach it ;

Everything that came into this world shall depart ; the Creator alone is immortal.

O vicious unbeliever, know thine own origin.

## 37

As the moon to the night,

Thy gift, O Lord, is as light to the mind.

By which darkness is dispelled.

## 38

The One God fashioned the vessels, and it is His light that filleth the three worlds.

Everything is inferior to truth ; the practice of truth is superior to all else.

## 39

All men err ; it is only the great Creator who erreth not.

## 40

The body is the palace, the temple and the house of God ; in it His eternal light dwelleth.

## 41

There is none but Thee, O my Beloved ; there is none but Thee, O God.

In all colours and forms art Thou ; Thou pardonest him on whom Thou lookest with favour.

## 42

The virtuous wife enjoyeth true union ; why doth the  
 bad one bewail ?  
 If she becomes, virtuous, then she too shall find her  
 beloved.

## 43

Illimitable, infinite beyond reach, needing no support  
 beyond time and action ;  
 Beyond birth, unbirth, fear and desire, self-existent  
 and true.  
 Without form and colour, Supreme Being, known by  
 the true word.  
 Having no father or mother or son or relation or wife,  
 passionless, pure and free.  
 Unattainable, spotless, without attributes and yet  
 appearing with attributes.  
 In all the three worlds is His shining light ;  
 He is the great world-protector.

## 44

My Lord is one, O brother, He is one, He is one.

## 45

In all things is His light and it is in His light that all  
 things find light.  
 Always present ; He is watching ; nowhere is He  
 absent.

46

This world is the dwelling place of the True One, in  
it the True One dwells.

47

His command reigns and He pervades the universe.

48

I cannot count the worlds and the underworlds in-  
numerable.

49

Says Nanak, fear is ordained for all ; only He the True  
One is without fear.

50

The sun and the moon, O Lord, are Thy lamps, the  
firmament Thy salver ;

The stars are the pearls encased in it.

The perfume of the sandal is Thine incense ;

The wind is Thy fan ; all the forests are Thy flowers,  
O Lord of light

The light which is in everything is Thine, O Lord of  
light ;

From its brilliancy everything is brilliant ;

By the Guru's teaching the light becomes manifest.

What pleaseth Thee is real worship.

51

Know the one God to be inside and outside, and then by  
the grace of thy Guru the fire of desire will die out.

## 52

He who filleth all space, O Nanak, Him I carry in my heart –

His light filleth the three worlds.

In every being is present the unapproachable and the endless one and the true ;

By subduring thine own self, Join Him.

## 53

When the meditation turns the flower upward, then the stream of immortality enters the tenth door.

God himself pervadeth the three worlds.

## 54

Sitting in the secret cave in soundless Samadhi<sup>1</sup>.

Pervaded by the God filling that dwelling.

The Lord holds conversation with the devotees.

## 55

Rising in splendour of beauty,

Out of kindness He gracefully enters His own home,

Then rains the immortal nectar ; the supreme word purifying and producing rapture.

If one understands the nature of this One,

Himself becomes one with the One, the Creator.

---

<sup>1</sup>Samadhi: It is affirmed that meditation leads to Samadhi, that is complete silencing of the senses. The supreme word touches the down-turned lotus to an awakening, leading to immediate realization.



## **THE POWER OF GOD'S NAME**



## THE POWER OF GOD'S NAME

### I

Were a mansion of pearls erected and inlaid with gems  
for me.

Perfumed with musk saffron, fragrant aloes, and sandal,  
to confer delight,

May it not be, that on beholding these things I might  
forget Thee, O God, and not remember Thy name ?

Were the earth studded with diamonds and rubies and  
my couch as richly adorned ;

Were fascinating damsels, whose faces were decked with  
jewels, to shed lustre and enhance the pleasure of  
the scene ;

May it not be that on beholding them I might forget Thee  
and not remember Thy name ?

Were I to become a Siddha and work miracles, and  
command the wealth of the universe ;

Were I able to disappear and appear at pleasure, and  
wee the world to honour me ;

May it not be that on account of these things,  
I might forget Thee and not remember Thy name ?

Were I to become a monarch, occupy a throne, and  
command an army ;

Were dominion and regal revenue mine, O Nanak,

May it not be that on beholding these things I might  
forget Thee and not remember Thy name ?

I have ascertained from my Guru, that there is no other  
shelter than in God.

## 2

Life groweth shorter every day.

Earn here the profit of God's name ;

And in the next world ye shall abide in happiness,

And find an eternal home and return no more to this  
world.

## 3

Knower of hearts, infinite God, fulfil this desire of my  
heart.

Give me the gift of becoming the dust of the feet of  
Thy devotees.

Whom God awaketh and giveth this gift, he knows the  
story of the ineffable.

## 4

Entering the world doomed to die, man builds for long life.

The greedy mind remaineth not still ; it wandereth in all directions.

While some depart, O Lord, the fire is approaching those who remain.

Nanak says, Thy name alone can assist at the last hour.

## 5

Chiefs and Kings have no abiding place ;

Bankers die and pass empty-handed to the other side.

O God, grant me Thine ambrosial name as my wealth !

Death cannot conquer him in whose heart

God's true name dwelleth, and who singeth God's praises.

The world is transient like a flash of lighting.

Yet, foolish heart of mine, thou thinkest not of the other life.

Grant me only one thing—Thy name ; the poisonous things of the world, please me not.

## 6

It is difficult to repeat the true Name.

If a man hunger after the true Name,

His pain shall depart.

True is the Lord, true is His name ;

Then how could I forget it, O my mother ?

## 7

Wear the white clothing of charity ;  
 Destroy the blackness of Sin ; use it as a trimming in  
 blue ;  
 Make contentment the waistband imbued with the  
 colour of God's name ;  
 Put on the real raiment of meditation ;  
 Enjoy the wealth and glory of His name.  
 Mother, all other dress affordeth ruinous happiness ;  
 By putting it on, the body is pained and sin entereth the  
 mind.

## 8

Pain is poison ; the name of God is the antidote.  
 O my great Lord, deep and profound, brimful of,  
 excellences.  
 If I repeat the Name, I live ; If I forget, I die.

## 9

The name alone is my lamp ; suffering the oil in the  
 container.  
 The lamp's light hath dried up the oil, and I have escaped  
 suffering.

## 10

Some read Vedas<sup>1</sup>, some the Puranas<sup>2</sup>,  
Some repeat names on their rosaries and meditate on  
them.  
I know not and never knew anything; I recognize  
only Thy name.  
By obeying Him, O Nanak, man wandereth not in quest  
of alms,  
So pure is God's name.  
Whoever obeyeth God, knoweth the pleasure of it in  
his own heart.

## 11

There is longing between beauty and love, and hunger  
between the famished and dainty food;  
There is craving between greed and wealth as between a  
sleepy man for a bed and coverlet.  
It is vain to worry with worldly occupations.  
The anger that barketh is despised.  
To be silent, O Nanak, is good; without the Name the  
mouth is defiled.

<sup>1</sup>Vedas=Ancient books of knowledge or revelation.

<sup>2</sup>Puranas=Ancient mythical books.

## 12

To please Thee is my empire ! to say more were  
altogether useless.

The pleasure of Thy name is mansions and palaces.

Father, all else affordeth ruinous happiness ;

By Indulging in it, the body is pained and sin entereth  
the mind.

## 13

O my brethren, your bodies and wealth shall not  
accompany you.

God's name is pure wealth ; God giveth it through the  
Guru.

## 14

The saints are few, not many ; deceit and wrangling  
prevail in the world.

God's name in this world and the next, in the past and  
the future, is my support.

## 15

The desert is not satisfied with rain, and the hunger of  
fire is not appeased by fuel ;

Kings are not satisfied with dominions : who hath ever  
filled the ocean ?

How much hath Nanak inquired after the true Name and  
not been satisfied ?



## 16

I may apply distilled alone wood and sandel-wood paste to  
my body,  
I may wear silks and satins,  
But without God's name how shall I obtain happiness ?

## 17

O Sire, I am neither high, nor low, nor middling ;  
I am of God's people and I seek His protection,  
Salth Nanak, grant me Thy name as my wealth that  
I may wear it as a necklace on my heart.

## 18

If I repeat the Name, I live ! If I forget it I die.  
It is difficult to repeat the true Name.  
If man hunger after the true Name,  
His sins shall depart.  
Then how could I forget it, O my mother ?  
True is the Lord, true is His name.  
On the stone of mind, rub the sandal-wood paste of  
the Name, mixed with the colour of good deeds,  
and worship Him within the self.

## 19

The valuable ruby, God's name, can be acquired by  
hearing from the Guru.

## 20

By the name of God salvation is attained,  
An escape found from the pain of birth and death.

## 21

He is the Pundit who throws away the bondage of the  
three Gunas<sup>1</sup> and remembers the Name of God.  
Let no one be proud of his caste : whosoever knows God  
is Brahman.

<sup>1</sup>Gunas= The Three attributes.

**LOVE FOR GOD**



## LOVE FOR GOD

### 1

He Himself Who hath laid out this garden knoweth and  
acteth.

Sing the praises of the Beloved ; sing His praises by  
which happiness is ever obtained.

She who enjoyeth not her union with love shall  
afterwards repent ;

She shall wring her hands, and beat her head as the  
night passeth away.

### 2

I cannot live for a moment in this world without Him ;  
so much do I thirst for Him.

The lotus on the lake on beholding the sunbeams of  
heaven rejoiceth ;

O my Beloved, such is the longing I feel in my hearts  
that my little light may blend with Thine.

## 3

The true wine is that which containeth the true Name ;  
 it is prepared without molas es.  
 Man is known as properly intoxicated when he is  
 intoxicated with God's love.

## 4

Make divine knowledge thy molasses, meditation thy  
 Dhava<sup>1</sup> flowers, good actions thy fermentating bark.  
 Make the love of God thy furnace, devotion the sealing  
 of the still ; in this way shall nectar be distilled.

## 5

Father, by quaffing the divine juice the mind becometh  
 intoxicated and easily absorbed in God's love.  
 I have fixed my attention on God, day and night, and  
 heard the wondrous sound  
 God is true, His cup is pure ; He giveth this drink to  
 him on whom He casteth a favouring glance.  
 Why should he who dealeth in nectar feel any thirst  
 for earthly wine ;

<sup>1</sup>Dhava : Flowers of a plant which are fermented for making alcohol.

## 6

The kind One saveth those on whom He looketh with  
favour.

Nanak, they who have the fear of God in their hearts  
have also love.

## 7

The body is the palace, the temple and the house of  
God ; in it His eternal light dwelleth.

In all things is His light ; from it He is known, but  
He is found by love.

The true One is found when the mind cometh home.

## 8

It is not obtained by intellect, or study, or by great  
cleverness ; what the heart desireth is obtained by  
love.

Nanak, God is my Beloved ; I belong to none besides.

## 9

When man hath love and devotion and is himself lowly,  
it is then, O Nanak, he obtaineth salvation.

Simpleton Nanak, they say, hath become mad upon the  
Lord.

He is only aware of the fear of God,

And knoweth the worthlessness of the world.

He recognizeth the Master's order.

When man loveth the Lord and deemeth himself  
worthless.

And the rest of the world good, he is called mad.

O Man, entertain such love for God as the lotus hath  
for the water.

Drunkards abandon not drink, nor fishes water :

So God is pleasing beyond all else to those who are  
imbued with the wine of his love.



## **THE INEVITABILITY OF DEATH**



## THE INEVITABILITY OF DEATH

### 1

Caparisoned horses fleet as the wind, and women  
adorned with every aid to beauty.

Men fix their hearts on them, dwell in mansions,  
pavilions, and palaces, and make display ;

They enjoy pleasures to their hearts' content ; but  
they know not God, and work towards destruction  
of self.

### 2

However great and wealthy a man may be,

The Ministers of death throw a chain on his neck and  
take him away.

There an account of his acts is read ;

The Judge on his seat taketh the account and passeth  
sentence.

Such a man finds no place of shelter ;

Blind mind thou hast wasted thy life.

## 3

The knot of Life is untying ; arise, thine allotted time  
hath come.

All pleasure and happiness are at an end ;

Death will lead thee away captive,

Without being seen or heard he will lead thee captive.

The ripe field shall be cut down, every one must  
have his turn.

An account of every hour and minute shall be taken,  
and the soul shall obtain punishment or reward.

The words man speaketh shall be taken into account ;  
the food he eateth shall be taken into account ; that  
which he heareth and seeth shall be taken into  
account ;

Every breath he draweth shall be taken into account.

## 4

Why criest thou 'Alas' ? God is and shall be

Ye weep for others, but who will weep for thee ?

The dead hear not, ye only cry to be heard by others.

He who laid them to sleep, Nanak, will awake them.

## 5

Man decketh his body, dresseth it in silk,

And issueth many orders ;

He maketh a couch of ease and sleepeth thereon.

Why weepeth he, when he falleth into the hands of  
death ?

## 6

For wealth many are ruined ; this wealth hath disgraced  
many ;  
It is not amassed without sin, and it goes not with the  
dead.

## 7

Empire, wealth, and youth are all shadows ;  
So are carriages and magnificent mansions.  
What hath man brought into the world ?  
What shall he take away when Death drives him to  
his doom ?

## 8

He cometh naked into the world, and again he  
departeth naked.  
Such destiny shall attend it, as God's pen hath recorded  
upon his forehead.  
Subjects, headmen, lords, sovereigns,  
None are permanent in this world.

## 9

What is that fear, by fearing which the fear of death  
may take fright ?  
Put the fear of God into thy heart and then the fear  
of death shall depart in fear.  
Fear is mental disturbance, if thou hath any other  
fear than that of God.

## 10

As herdsmen stay for a short time in the pasture ground,  
so do men stay in this world.

Awake, awake, ye sleepers ;

Know the truth, the body shall fall and the soul  
depart.

## 11

I have no anxiety regarding death, and I have no  
desire for life.

## 12

Death must come to all and all must part company ,  
Go and ask the wise if men shall meet thereafter or  
not.

## 13

Whosoever hath come will go, every one hath his  
turn ;

Why forget the Lord ? Life and death are His.

## 14

Why irrigate barren land ? Why spend life uselessly ?

The mud wall must tumble down ; why heavily plaster it ?

## 15

He who while living is dead to the life of the world  
and devoted to God,

When he hears the eternal sound attains fearlessness.

## **TRUE KNOWLEDGE OF GOD**





## TRUE KNOWLEDGE OF GOD

### 1

His instruction hath placed me in tune with God ;  
My soul and body are bedewed with nectar.  
And in my heart is the jewel of love, and I feel one  
with the primal essence  
I applied the great salve of divine knowledge to my  
eyes, and saw God's form which filleth the three  
worlds.  
On beholding Him I have become free from desire ;  
the pain of birth and death is at an end.

### 2

In the realm of knowledge the divine light is luminous.  
There are fashioned knowledge, wisdom, intellect, and  
understanding.  
Which illuminate demi-gods and men of supernatural  
power.

## 3

You say, O Pundits : 'As darkness is dispelled when  
a lamp is lighted,

'So by reading the Veda, sinful inclinations are  
destroyed !'

I say to you : 'When the sun riseth the moon is not  
seen.'

'Where divine knowledge appeareth ignorance is  
dispelled.'

## 4

I have Inquired of my Guru regarding the true  
knowledge of God.

I have inquired of the true Guru, regarding the  
knowledge of God ; O humble bee, thou art  
enamoured of the flowers ;

When the sun riseth, thou flutterest about the flower ;

Without the Word thou art bound and punished on the  
road of death.

Verily, saith Nanak, think of it, thou shalt die, O humble  
bee.

## 5

He who knoweth divine knowledge is the learned  
Pundit,

He who knoweth the one God in all creatures would  
never say, 'I exist by myself'.

## 6

God cannot be known by cleverness.

Without chastening the mind how can God be  
appraised ?

In the house is nectar, which the thieves are taking  
away ;

No one tries to restrain them.

If thou wilt learn to guard the nectar, God Himself will  
confer greatness on thee.

## 7

Pleasant is the night for those who long for Him in their  
hearts ;

By the Guru's instruction to his disciples this knowledge  
is obtained.

The kind One saveth those on whom He looketh with  
favour ;

The worshippers on whom God bestoweth kindness  
worship Him.

## 8

Why hold women as weak, from whom are born Kings  
and Saints ?

## 9

Call not by the name of wisdom, skill in argument.

It is by wisdom what is read is understood ; it is by wisdom alms are properly bestowed.

By wisdom the Lord is worshipped ; by wisdom honour is obtained.

Nanak saith, these are the ways of wisdom ; all others are ways of ignorance.

## 10

It is useless to endeavour to instruct a fool,

Just as placing a light before a blind man, or burning fifty lamps for him, is of no avail.

## 11

When man is filled with fear through the Guru's instructions, then he obtaineth understanding, and honour resulteth.

Nanak, the true King then blendeth man with Himself.

## 12

I, Nanak, have sought and searched, and seen that the world is a mansion of smoke.

13

Repeat Om, the three worlds are in it.

14

Make your life a shop, with the true Name as its capital.

Store it with the Word and true knowledge.

15

You go to bathe in the holy water, the Name is the holy pool.

Bathe in the meditation of the Word and raise the shrine of knowledge.

16

In each and every one there is eternal light; know this the essence of the Guru's teaching.

17

Forest and home are the same to one who realize the self.

18

Keep the fast of non-desire, repeat God's name without outward recitation.

Know the One God filling the three worlds; then thou knowest the true meaning of the self restraint of senses, and the divine truth.

## 19

Water is contained in the vessel ; it could not stand  
without a vessel.

Knowledge is contained in the mind and knowledge  
cannot be acquired without a teacher.

## 20

Daylight is there ; here is all night.

Three states of mind are known ;

The fourth state is known through the help of the true  
Guru ;

It leads to the knowledge of God.

## 21

He who avoids the three, lives in the fourth ;

He has attained the supreme state,

Having killed hope and desire ; and rising above the three  
Gunas, beyond the stings of disappointment,

In the fourth state, the follower of the true Guru is found  
in saintly company.

## **THE WICKEDNESS OF SIN**





## THE WICKEDNESS OF SIN

### 1

Nobody obeyeth the Shastras<sup>1</sup> or the Vedas ;  
Everybody worshipping himself.  
The Qazi<sup>2</sup> sitteth to administer justice ;  
He turneth over his beads and invoceth God,  
But he taketh bribes and doeth injustice,  
If anyone questions he cites texts.

### 2

Men without divine knowledge sing hymns  
The hungry Mulla<sup>3</sup> maketh a home for himself and  
calleth it a House of God.  
One man who earneth nothing, slitteth his ears ;  
Another becometh a beggar and wandereth bowl in  
hand.  
Touch not the feet of those, who call themselves  
Gurus and Pirs<sup>4</sup>, and who go a-begging.

<sup>1</sup>Shastras=Ancient books.

<sup>2</sup>Qazi=A Muslim Priest or Judge.

<sup>3</sup>Mulla=Muslim Priest.

<sup>4</sup>Pir=Muslim Teacher.

## 3

I am base and worthless ; I covet my neighbour's house.  
 Lust and anger, which are pariahs, dwell in my heart.  
 O Creator, I wander in the disguise of a huntsman ;  
 In saint's dress I plan to entrap others,  
 I am a cheat in a country of cheats.  
 I deem myself very clever, and yet load myself with  
     sin.  
 O Creator, I wander a disguised huntsman.

## 4

Greed and sin are ruler and financier, falsehood is  
     master of the mint.  
 Lust, his minister, summoneth and examineth men,  
     and sitteth in judgement ;  
 Men blind and without knowledge, fill him with  
     deadening bribes.  
 Thou practisest avarice, covetousness, and falsehood,  
     and bearest many burdens ;  
 Thou slanderest and bearest false witness against  
     others.  
 I have seen thee, O body, trodden as ashes on the  
     ground.  
 Man diggeth deep foundations and constructeth edifices  
     on them, but they shall become at last heaps of  
     dust.

## 6

The five evil passions dwell concealed within the heart ;  
Wherefore it remaineth not fixed, but wandereth like  
a wanderer.

## 7

Cruelty, worldly love, avarice, and wrath are four  
streams of fire ;  
They who fall into them are burnt, O Nanak, but  
deliverance is obtained by clinging to His feet.

## 8

Entanglements are mother, father, and the whole  
world ;  
Entanglements are sons, daughters, and kinsmen,  
Entanglements are religious ceremonies, performed  
through ostentation.

## 9

Nanak, to what hath the world come ?  
No companion or friend remaineth ;  
Love hath ceased among brethren and kinsmen ;  
Faith is lost on account of mammon.

## 10

It is the nature of pride that it produces egoism.

This egoism is a trammel which subjecteth man to transmigration and his acts make his Karma<sup>1</sup>,

## 11

In egoism a man is born, in egoism he performeth action.

Egoism is the bondage which compels man to be born again and again.

What is the origin of egoism and by what device shall it depart ?

Egoism is the disease, love the sovereign remedy concealed in every heart.

## 12

Preaching and listening are as the sough of the wind when illusions of the world cloud man's mind,

The sin of the body is a puddle ; the mind is a toad therein, unaware of the lotus.

<sup>1</sup>Karma=Result of an act done in a former life.

Nanak, this body of ours hath one carriage and one driver.

They are both changed in every age ; the holy man knoweth this.

In the Sat age contentment was the carriage, piety the driver in front ;

In the Dwaper age penance was the carriage, truth the driver in front ;

In the Kal age passion is the carriage, falsehood the driver in front.

Night is a small net, day a large one ; there are as many meshes as there are minutes in the day.

With relish thou ever peckest at the bait, and art ensnared ; O fool, by what skill shalt thou escape ?

There is pleasure in the perfume of sandal-wood,

There is pleasure in horses, pleasure in couches,

Pleasure in palaces, pleasure in sweets, and pleasure in meats.

When such are the pleasures of the body, how shall God's name obtain a dwelling therein ?

## 16

Wonderful is this age ; a blind man it calleth a guide,  
The sleeper to be awake, and he who is awake it  
says sleeper ;  
It calleth what is sweet bitter, and want is bitter  
sweet ;  
It slandereth those who love God and applaudeth the  
sinner.

## 17

The Brahman taketh life and then batheth in the  
Ganges ;  
The ignorant Yogi<sup>1</sup> knoweth not the way of Union and  
yet is full of pretences ;  
They ruin the world.

## 18

Cease to covet another's wife and another's goods,  
shun the deadly sins of pride,  
Evil inclinations, slander, and lust and wrath the  
executioners.

<sup>1</sup>Yoga=The psycho-physical discipline practised by  
the Hindus for liberation or salvation. A Yogi is one  
who practises Yoga.

See how sugar-cane is cut down and made into sheaves  
after the stalks are cleaned.

The labourers put it into a press and squeeze it.

Having expressed the juice, they put it into a pan,  
and it groaneth as it burneth ;

The residue is collected and put into the pan over  
flaming fire.

Nanak, sweet things are thus ill-treated ; come and  
see, O People.

He came to me in my dreams and again vanished, upon  
which I wept my full,

I am weeping ; the whole world weepeth ; yea, even my  
birds of the forest weep for me,

One thing weepeth not for me, the passion of my  
body which parted me from my Beloved.

We spend nights in sleep and days in feeding.  
Bartering away this priceless life for an empty shell.

## 22

Uttering falsehood amounts to eating carrion.

## 23

Make good deeds the accompaniment of thy facing  
towards Kaba and then call thyself a Moslem.

Nanak says, all false ones indulge in falsehood, and  
fall into the pit of falsehood.



## THE PATH TO SALVATION



## THE PATH TO SALVATION

### 1

Religious men perform no religious acts, and yet want the door of salvation.

### 2

Forsake vice and pursue virtue :

Abandon covetousness and slander ; forswear falsehood and thou shalt obtain the true fruit through the Guru's instruction.

### 3

Thou mayest earn lakhs of rupees : thou mayest amass and spend lakhs ; lakhs may come and lakhs may go ;

But, if thy soul obtains not credit in account with God all else is useless.

## 4

Does any one take anything with him ?  
Then knowing this why amass wealth ?  
Become a true business man and make some profit  
to carry with thee.  
Sow the seed of truth in the soil of honesty,  
Forsake vice, practise virtue and obtain true wealth.

## 5

Health, beauty, youth, and power are five robbers.  
These robbers have robbed the world.  
Only they who fall at the Guru's feet escape their  
raid.

## 6

The terrible ocean is deep, and fathomless,  
There is not boat nor raft, no sailor with an oar.  
O Lord, be Thou the Saviour and by Thy grace take  
me across.

## 7

If thou art to cross the water, consult those who  
have the skill to cross.  
They are very wise and will keep clear of the  
whirlpool.  
Domestic entanglements are a whirlpool, O brother ;  
Sin is a stone which prevents swimming.

## 8

Make a raft of devotion and penance, so mayest thou  
cross the stream.

Put thy soul on the raft of God's fear, and thou shalt  
be saved.

Saith Nanak, such a raft God giveth but to few.

## 9

The city is frail, the King is a boy and loveth the  
wicked ;

He is said to have two mothers and two fathers ;  
O Pundit, think of it.

How I am to obtain the Lord of Life ?

Within me is the fire and an ocean, and the garden  
is in bloom,

The moon and sun are both in my heart ; hast thou  
obtained such knowledge, O Pundit ?

## 10

In me are all demerits ; I have not one merit ;

How shall I meet my Beloved ?

No beauty of lustrous eyes is mine,

No family, no manners, nor sweet speech.

O God mercifully attach me to Thy feet.

I have no wisdom, understanding, or cleverness.

I have suffered through being separated from Thee  
from birth to birth.

## 11

Intoxicated with avarice, covetousness, and pride, and  
absorbed in mammon.

O foolish woman, by these means the loved one is not  
obtained ;

Go and ask the happy wives by what means they have  
won the Beloved.

## 12

I will go and ask my friend, how they have won the  
Beloved.

I will touch their feet, implore them, and induce them  
to show me the way.

## 13

What is that word, what that virtue, what that price-  
less spell ?

What dress shall I wear by which I may captivate  
my Lord ?

14

To rejoice in whatever He doth, without questioning  
and ordering,  
To apply the mind to the worship of His feet by  
whose love what is most valued is obtained ;  
Do whatever the loved one biddeth thee ;  
Such perfumes apply, surrender thy body and soul ;  
Efface thyself, so shalt thou obtain the Bridegroom ;  
what other art is there ?  
Thus speak the happy wives ; O sister, by these  
means the Spouse is obtained.

15

Humility is the word, forbearance the virtue, and love  
the priceless spell.  
Make these three thy dress, O sister, and the Lord  
shall be thine.

16

Nanak, to obey is to apply sandal-wood paste and  
scents ;  
Merits are the incantations which win the Beloved.  
True union is realized when hearts are united.  
However much one may desire it, a meeting is not  
effected by words ;  
Metal blendeth with metal, and love blendeth with  
love.

## 17

If thou desire to play at love with me,  
Come my way, with thy head in the palm of thy  
hand.  
Put thy feet on this road ;  
Give thy head regardless of the world's opinion.

## 18

Put the Guru's word into thy heart for the rings in  
thine ears ; wear the patched coat of forbearance ;  
Whatever God doth consider as good : In this way  
shalt thou obtain the treasure of Yoga.

## 19

Reduce thy five senses to subjection, O Yogi, and  
make a pure heart thy staff ;  
In this way shalt thou obtain the way of Yoga.

## 20

Make wisdom thy mother, contentment thy father,  
Truth thy brother —this is right relationship.



## 21

Make mercy thy cotton, contentment thy thread,  
continence its knot, truth its twist.

Place this sacred thread on the soul

If thou hast it, O Brahman, then put it on me.

It will not break, or become soiled, or be burnt, or  
lost.

Blest the man, O Nanak, who goeth with such a  
thread on his neck.

## 22

Make continence thy furnace, resignation thy goldsmith,

Understanding thy anvil, divine knowledge thy tools,

The fear of God thy bellows, austerities thy fire,

Divine love thy crucible and melt the self therein,

In such a most true union is attained.

## 23

Tie up virtue as thy travelling expenses, and think  
not of tomorrow.

Make faith in the Name thine occupation and  
devotion,

Restraint of evil thy service, inclination thy asceti-  
cism ; so shalt thou obtain grace

When thou arrivest in the land of God, thou shalt  
obtain happiness in His abode.

## 24

Put thou lust, wrath, and slander away ;  
Abandon avarice, and covetousness, and thou shalt  
be free from care.

## 25

Bathe in the waters of virtues ; apply the perfume of  
truth to thy body.  
Then shalt thy face become bright, and the Giver  
will bestow hundreds of thousands of gifts on thee.

## 26

Make understanding thy blandishment, the love of God  
thy drum ;  
Make the perpetual vision of God the bell for thy  
feet.  
In this wise dance beating time ;  
This is devotion, this is austerity,  
In this wise dance beating time with thy feet ;  
Other dances are sensuous pleasures.

## 27

Why should I go searching in the wood ? My heart  
is a verdant forest.  
The true Word hath come to my heart and abideth  
there.  
Wherever I look there is God ; I see nothing else.  
Whosoever doth the Guru's work, shall find God's court.

28

There is one Lord and two ways ;  
Which shall I adopt and which reject ?  
There is but one Lord and one way ;  
Adopt the way and reject the darkness.

29

Without the true Guru none hath found God ; without  
the true Guru none hath found God.  
God hath put Himself into the true Guru ; He hath  
made manifest and proclaimed this.  
Salvation is ever obtained by meeting the true Guru,  
who hath banished worldly love from within him.  
Who hath fixed his mind on the True One and is  
absorbed in meditation.  
He hath found the Giver of Life to the world.

30

The holy meet the holy ; by love for the Guru,  
contentment dwells in the heart.  
The gate of deliverance is only through the Guru's  
instruction, who bestows God's name which fills the  
mind for ever.  
He who drinketh the nectar of the Name, shall be  
satisfied, and go to God's court in robes of honour.

## 31

Do business, O man of business, and take care of  
thy merchandise.

Buy such goods, as shall go with thee.

In the next world the knower will accept only the  
genuine treasure.

O my brother, utter God's name with all thy mind.

Take with thee God's praise as thy merchandise, so  
that when the Master seeth it, He may be pleased.

## 32

He who obtaineth the ambrosial name of the pure God  
and fills his Yogi's cup with it, makes divine know-  
ledge his staff; and he who smeareth on his body  
the ashes of renuciation shall enjoy the elixir of  
divine knowledge.

O father, in this way the soul which hath been a  
pilgrim in every age, uniteth with the Supreme Lord.

## 33

It is proper to utter the words by which honour is  
obtained.

Injury resulteth from uttering harsh words, harken,  
O foolish and ignorant man.

They in whose heart God is contained possess wisdom,  
honour and wealth.

34

The sweat of ploughman's brow falleth to his heels,  
And everyone eateth of his earning.  
They who eat the fruit of their earning and bestow  
a little from it,  
O Nanak, recognize the true way.

35

The saints of God are absorbed in God's name, and  
have destroyed the pain and fear of transmigration.

36

By searching abroad thou shalt suffer much affection;  
the water of life is at home in thy heart.

37

By meeting the Guru, my brother, the fear of God  
entereth the heart.  
To die in the fear of God is man's true destiny.

38

I am neither an ascetic nor truly learned : I was born  
a stupid fool.  
I have sought the shelter of those who forget Thee  
not, O God.

## 39

The heart cannot be cleansed without the word from  
the True One.

## 40

Very narrow is the way, like the edge of a sword.

## 41

He shall obtain nectar in his own heart, whose conduct is according to the Guru's precious instruction.  
Nanak, in the next world he fares the best who walketh not in the way of sin.

## 42

In the supreme state there is no rejoicing and no mourning ;  
In the supreme state there are felt no hopes or desires ;  
In the supreme state are seen no caste-marks ;  
In the supreme state are no sermons or singing of hymns ;  
In the supreme state is realized true meditation ;  
In the supreme state are those who know themselves.  
Nanak, my mind is satisfied with the supreme state.

43

There vibrate harmonies from which millions of joys  
and pleasures proceed.

Beauty is the attribute of the realm of happiness.

44

O ! wandering Jiva<sup>1</sup>, remember God, and be saved,  
Nanak speaks the truth.

45

As the humble bee thirsts for flowers, I thirst for  
thee night and day.

Give the water of thy favour to the thirsty Nanak, so  
that his thirst be quenched.

46

Nanak says ; this being is bound by his deeds.  
Salvation is not obtained without the true Guru.

47

What mind says wish performs. This mind is director  
of good and evil.

<sup>1</sup>Jiva=Soul.

48

Mind established in truth loves contentment and attains  
emancipation.

49

Man ruineth himself by perpetual silence : how can he  
who sleepeth in ignorance be awakened, without a  
Guru ?

50

The ignorant man who dwelleth in the wilderness  
and at burial and cremation grounds, knoweth not  
God and shall afterwards regret.

He who meets the true Guru and fixeth God's name  
in his heart, obtaineth comfort.

Nanak, on whom God looketh with favour, obtaineth  
Him.

He becometh free from hopes and fears and destroyeth  
his pride by means of the Word.

51

By repeating His name as the Guru guides, thou shalt  
attain the true fruit.

Praise God, praise the Word and let His will be  
done.



52

The hand is blessed, that writes praise of God.  
Feet become pure and sacred, walking in God's path.  
He who lives on the fruit of his own labour and gives  
part of it in charity, such a one knows the path  
of salvation.

53

O mind, practise such renunciation as to hold your  
senses in subjection, and create a wilderness in the  
heart.

Abstinence in diet, restraint in sleep, practice of  
compassion,

Forgiveness, love of modesty and contentment will  
give freedom from the slavery of Gunas.

54

When desire, anger, egoism, avarice, self-assertion  
and attachment are not allowed to affect the mind,

Then the self is seen, and union attained with the  
great, all-pervading God.

Awake dear soul, the Guru is speaking—hear and grasp infinite truth.

The mysterious story, the changeless word, some rare follower of the Guru will understand.

He would give himself up in the name of God, lose his own self and know the three worlds.

He will remain beyond reach, devoted to the Supreme, filling his mind with truth.

It is only by His grace, we can repeat His name, and fill the Atma<sup>1</sup> with love.

Then the Atma becomes one with the Parmatma<sup>2</sup> and duality is destroyed.

By the grace of the Guru, He is found: when mind rests with God, death doth not destroy it.

The wise, the true Guru, revealeth the secret home in the self.

Hearing the music in Sukhmani, devoted to the play of stillness.

Meditating on the inexpressible truth, the desires of the mind disappear.

The resounding note of the true ruler pervades and the sound of the five notes is heard.

<sup>1</sup>Atma=Soul.

<sup>2</sup>Paramatma=Supreme Soul.

## 57

The mind wanders no more, and the lotus of immortality  
turns upwards.

The seven companions of knowledge unite with the five  
senses of action and find peace.

Nanak, he who in the light of the true Word finds this  
true place of peace is indeed exalted.

The true devotee becomes one with the Beginningless.

## 58

The Yogi satisfied in the contemplation of self, identifies  
individual self with the source of life, then light  
appears.

## 59

Unless outgoing energies of mind are overcome, success  
cannot be attained.

## 60

Duality and evil thought rule the mind. It is under the  
Guru's instruction, by meditation of the Guru's word,  
that these are overcome.

## 61

When desire dies, man sees the Lord in the secret places  
of the heart.

## 62

O my mind, treasure is in thy heart, do not search  
outside.

## 63

The mind is like an elephant, the body a forest, the Guru  
 leads it straight by the magic of the Word.  
 By accepting the Guru's teaching, desire dies.

## 64

With the birth of true understanding, comes the right  
 contemplation of God.  
 The inner light flames up and subdues the mind, and by  
 God's grace Samadhi is attained.

## 65

The true Bairagi<sup>1</sup> without desire, concentrated on the  
 self within,  
 Content with the food of God's name, drinks of  
 immortal nectar.

## 66

The body has six shrines in it.  
 When renunciation fills the mind and the mind is  
 concentrated on the Word,  
 Then the eternal music harmonizes the mind.  
 And through the Guru's word, the true name is  
 realized.

## 67

Without meeting a true guide emancipation cannot be  
 gained.

<sup>1</sup>Bairagi=One who has renounced the world.

## **CONCERNING HOLINESS**



## CONCERNING HOLINESS

### I

He is a Yogi who knoweth the way  
And who by the Guru's favour recognizeth the One.  
He is Qazi who turneth man away from the world.  
And who by the Guru's favour while alive is dead.  
A Mussulman is he who cleanseth his impurity ;  
He who readeth and acteth on what he readeth.  
He shall bear on his forehead, the stamp of God's  
acceptance.

### 2

A true Bairagi treasureth the Word in his heart ; he  
is ever absorbed in the fear of God and serveth the  
Guru.  
He thinketh on the one God, his mind waverth not  
and he restraineth its wanderings.  
He is intoxicated with God's love, ever absorbed in  
ecstasy, and he singeth the praises of the True God.  
He who in the midst of desires is without desires, and  
who loveth the one God is a Sannyasi<sup>1</sup>.

<sup>1</sup>Sannyasi=One who has renounced the world.

## 3

He who burneth the hopes and desires of the woman,  
Who uttereth and causeth others to utter God's  
name,  
Finds his way to God's own abode through the Guru.  
His body shall become gold be God's incomparable  
light,  
And he shall behold God's form in all the worlds.

## 4

How shall man become true before God ?  
By walking, O Nanak, according to His will.

## 5

To win thy peace is as the music of massed bands.  
To pursue virtue is as quivers, arrows, bows, spears  
and sword ;  
To be honourably distinguished is as bands and lances ;  
Thy favour, O God, is as a castle for me.  
Father, other conveyance affordeth ruinous happiness ;  
By using them the body is weakened, and sin entereth  
the mind.



## 6

Put the Guru's word into thy heart for the rings in  
thine ears ;  
Wear the patched coat of forbearance ;  
Whatever God doeth consider as good ;  
In this way shalt thou obtain the treasure of Yoga.

## 7

When a servant while performing service is proud and  
quarrelsome,  
And talketh too much, he pleaseth not his master.  
It is only by effacing himself that he can win  
approval.

## 8

He is a Brahman who knoweth God,  
Who performeth works of devotion,  
Penance and self-restraint.

## 9

O friends, doth any one obtain honour by more  
words ?  
Call them the best, who are the best at the gate of  
the Lord.

10

Perverse men ever abide in misery; God conferreth  
greatness on the holy.

11

Drive fear from the mind, fix attention on God and  
be His devotee.

12

The body is like a shop, its mind is the dealer.  
Nanak the True One deals in truth.

13

Let thy tongue never utter an untruth.

14

Speak evil of none, and avoid useless quarrels.

15

Grasp the truth, never speak evil of any ;  
Never quarrel with a fool or speak ill of others.

16

Speak so that thy words win respect :  
To speak ill is to reveal ignorance.

17

He who sees all as equal, may be called a Yogi.  
The head that does not bow to God may as well be  
severed ;  
Nourish the body that it may remember the Lord.

18

Faisheod must disappear and truth prevail.

19

Truth is known to prevail when it enters the heart and  
cleanses the dirt of falsehood.

20

Lawful possessions of others are unlawful to the  
Muslim like the pig, to the Hindu like the cow,  
The Guru and the Pir will only support those who  
do not eat carrion.

## 21

Following the true path, the world's praise is won.  
There are five prayers to be said at five times and they  
have five names.  
First truth, second what is lawful, third to give in  
God's name,  
Fourth right attitude of mind, and fifth praise of God.

## 22

They are not really pure, who wash the body,  
They are truly pure, in whose heart God dwells.

## 23

In the holy temple of contentment keep the fast of  
truth,  
Bathe in the pool of knowledge and bear the fruit of  
contemplation.

## 24

Such good men are rare who wear  
The garments of restraint,  
Resplendent with an awakened intelligence  
Display the cast-mark of virtue, and drink the wine  
of love.

## 25

The secret of unity is revealed when in the darkness of  
the world the soul remains untouched by its  
darkness.

26

Burn egoism, individuality and avarice, remove impurity  
with the help of God's Word ;

Burn attachment, grind it down into ink powder, wash  
the mind into clean paper.

Make love your pen, let your consciousness be the  
scribe, ask the Guru and write down the truth.

Write the praise of God's name, write down that  
He has no end and He is beyond reach.

27

Make mind the farmer, this body the earth, good deeds  
the seed,

Irrigate it with the rain of devotion.

Produce God in the heart and gain imperishable merit.

28

Bring up the water of immortality and fill the field of  
body with it.

Make sensuality and anger into the spade, O brother,

Dig the earth. Thus become a gardener.

As much as thou digest, so much thou will gain ;

Good work can never be lost.

29

True charity and compassion bring the mind back  
from wandering.

30

Bathe in the inner pool of immortality, then the pure  
joins the pure.

The one God pervades all space; there is no other  
worship.

Repeat the name of God, worship Him, meditate on  
the Guru's word.

31

True deeds remove all illusion and lead to the  
contemplation of the fearless.

32

He is a Brahman who attains Brahma, who practises the  
recitation of God's name whose dharma<sup>1</sup> is modesty  
and contentment.

Who breaks the bond and becomes Mukta<sup>2</sup>, such Brahman  
deserves worship.

<sup>1</sup>Dharma=The law of life.

<sup>2</sup>Mukta=Liberated.

**HAPPINESS THROUGH  
KNOWLEDGE OF GOD**





## HAPPINESS THROUGH KNOWLEDGE OF GOD

### I

Friends have come to my house :  
The True One hath caused me to meet them,  
When it pleased God He caused me to meet them  
without my own effort ;  
By meeting the elect happiness is attained,  
That which the heart desires.  
When I meet the saints, my soul is happy, hearth and  
home look bright.  
Come, beloved friends,  
Sing a song of rejoicing,  
My Beloved hath come to my house.  
The place is adorned by Him.

### 2

Fortunate is their advent into the world, whose hearts  
remain attached to God's service.  
O foolish man, why hast thou forgotten Him ?

## 3

The worshippers on whom God's grace descendeth  
worship Him ;

Pleasant is the night for those who long for Him in  
their hearts.

## 4

Ye worry with worldly occupations, my brethren, and  
practise falsehood ;

If man knows his own home in God, then shall be  
find peace.

## 5

In the minds of the generous, contentment is produced  
by their desire to give ;

Others give, but ask a thousandfold more, and still  
want the world to honour them.

Saith Nanak, the saints hunger to praise Thee, Thy  
true Name is their support,

In everlasting joy they abide day and night.

May I obtain the dust of the feet of such virtuous  
men ?

## 6

Everybody asketh for happiness, nobody asketh for  
misery ;  
Great misery attendeth on happiness, but the perverse  
understand it not ;  
They who consider happiness and misery the same,  
and know the secret of the Word, shall be happy.

## 7

O Sire, what shall I ask ? Nothing appeareth permanent  
in this world, except the ebb and flow of life.  
O mortal, there is no happiness without God's service ;  
without the Gûru the Ego does not depart.

## 8

Blame not others, blame thy own Karma.  
Comfort pervadeth the hearts of those whose minds  
are attached to God's feet.

## 9

every one desires happiness—no one desires sorrow.  
Pleasure inevitably ends in pain, The ignorant do  
not understand,  
When pleasure and pain become the same, the secret of  
the Word is known and true peace is found.

In all four ages, those who recognize the truth are  
happy,

Having destroyed desire, they live in truth which  
pervadeth their hearts.

**JUDGEMENT ACCORDING TO OUR  
DEEDS ON EARTH**



## JUDGEMENT ACCORDING TO OUR DEEDS ON EARTH

### 1

Men do not become saints or sinners merely by calling  
themselves so ;  
They carry the record of their own acts themselves.

### 2

The primal Being is the Giver ; He alone is true.  
No account shall be due by the pious who serve Him.  
They who practise truth and perform service shall  
obtain their reward.  
When hair groweth white, it shineth without cosmetics.

### 3

Death shall not punish godly people.  
Nor shall they experience the pain of the difficult road,  
Those who worship God and repeat His name,  
They shall go with a robe of honour to His court and  
be happy by the true King's order.

4

See how wrong it would be that givers should go to  
hell and receivers to heaven.

Becoming a shop-keeper I take a scale and try to  
weigh my actions,

My sins are numerous as the sands of the sea.

5

Man soweth poison and expecteth ambrosia ; behold  
that for justice !

6

Nanak, it is only the fruit of what man giveth from  
his earnings that he shall obtain in the next world.

7

Some people show the way to others, but walk not in  
it themselves.

Him whom the Creator destroyeth He first depriveth of  
virtue.

8

As a fish without water, so suffer the godless.



## 9

In eating, drinking, sleeping, and laughing death is forgotten.

Evil is the result of forgetting the Lord ; a wasted life and a mortal end.

## 10

The mere one readeth and writeth, the more is one tormented ;

The more one wandereth on pilgrimages, the more one babbleth ;

The more religious garbs man weareth, the more discomfort he causeth his body.

Bear, O my soul, the result of thine own acts.

He who eateth not corn hath lost the relish of life ;

Then suffer pain through their attachment to mammon.

## 11

Whatever you sow that you reap, life remains barren without virtue.

## 12

We gather the fruit of whatever company we keep.

Bad company like poison destroys life,

Mind and body become evil, trading in evil.

## 13

Whosoever thinketh evil of others, will never prosper.

## 14

Everyone bows to himself, no one bows to others,  
In the scale, the side that goes down is the heaviest.

## 15

Good deeds bring good results and bad deeds bad  
results.

## 16

He is not a true lover who keepeth an account.  
The work one does, is his caste and his birth.

**IN WHAT TRUE RELIGION  
CONSISTS**



## IN WHAT TRUE RELIGION CONSISTS

### 1

Religion consisteth not in a patched coat, nor in a  
Yogi's staff, nor in ashes over the body ;  
Religion consisteth not in the wearing of ear-rings, nor a  
shaven, head, nor in the blowing of conches ;  
But in abiding pure, amid the impurities of the world,  
the way of religion is found.

### 2

Religion consisteth not in mere words ;  
He who looketh on all men as equal is religious.  
Religion consisteth not in wandering to tombs or places  
of cremation, nor sitting in attitudes of  
contemplation ;  
But by abiding pure amid the impurities of the world,  
the way of religion is found.

## 3

Thou in the house keepest an idol with its attendant  
gods ;

Thou washest it and worshippes it ;

Thou offerest it saffron, sandal-wood, and flowers ;

Thou fallest at its feet and propitiatest it to the  
utmost ;

Yet it is by continually begging of men that thou  
clothest and supportest thyself.

## 4

Castes are folly, names are folly ;

All creatures have one shelter, that of God.

If a man call himself good,

The truth shall be known O Nanak, when his account is  
called.

Under the Guru's instruction regard all men as equal.  
since God's light is contained in the heart of each.

## 5

The Mussulmans praise the Shariat, read it, and reflect on it ;

But God's servants are they, who accept the slavery of His service in order to behold Him.

The Hindus praise the Praised One, whose appearance and form are incomparable ;

They bathe in holy streams, perform idol worship and adoration, use copious incense of sandal.

The Yogis meditate on God the Creator, whom they call the Unseen.

## 6

Though men perform lip-devotion, penance, and austerities, dwell at places of pilgrimage,

Bestow alms and perform acts of devotion, what are these without the True One ?

## 7

Perish the ritual by which I forgot my Beloved.

## 8

Nanak, serve Him who giveth ever and ever ;

Nanak, serve Him by whose service sorrow departeth,

Sins are erased, merits take their place, and peace abideth in the heart.

Blessings on that man, who whether householder,  
Sannyasi or Yogi, fixeth his attention on God's feet.  
He who embarketh in a boat of stone shall be  
drowned with his cargo.

God's court cannot be reached by occasional service.

The Brahmans worship stone pebbles as shaligram<sup>1</sup>  
and tell of tulsi wood rosaries.  
Without the raft of God's name, and without the  
kindness of the compassionate One, the ocean of life  
cannot be crossed.

<sup>1</sup>Shaligram – A stone which is worshipped as God.



## ON FALSE IDEAS OF IMPURITY



## ON FALSE IDEAS OF IMPURITY

### I

If the idea of Impurity be admitted, there is impurity in everything.

In the first place, there is life in water by which everything is made green.

There are worms in cow-dung and in wood:

There is no grain of corn without life.

How shall we avoid impurity?

Saith Nanak, impurity is not thus washed away ;  
it is washed away dy divine knowledge.

Impurity of the eyes is gazing on another's wealth,  
on his wife and her beauty:

Impurity of heart is greed, impurity of tongue is falsehood:

Impurity of ears is listening to slander,

## 2

The corn is holy, the water is holy, the fire and salt  
are holy; the fifth ingredient, butter, is holy.

When food entereth a sinful body it becometh  
impure.

The mouth which uttereth not the Name, and eateth  
even delicacies,

Consider, O Nanak, unholy.

## 3

All impurity consisteth in superstition and attachment to  
worldly things

The eating and drinking which God sent as sustenance  
are pure.

Fools wrangle about eating meat but do not cultivate discrimination or meditation.

They Know not what is flesh and hold their noses about it, but show no mercy to sellow men.

What is vegetable? In what consisteth sin?

They who forswear flesh and will not tread on a worm,

They talk of harmlessness and harm men.

Corn, sugar-cane and cotton are produded from water :  
from water the three worlds are said to have sprung.

Water saith, 'I am good in many ways', many are the modifications of water.

O Brahman, thou thyself knowest not true knowledge, yet thou callest thyself wise.

Thou thyself hsst no understanding; yet thou instructest others, O Pundit; thou art indeed wise.

He who acteth blindly is blind.

## 5

They who have the sacred thread on their necks eat  
man, or recite the Mohammadan prayers  
And use knives to cut men's throats.  
They eat goats killed with unspeakable words,  
And allow no one to enter their cooking squares.  
Having smeared a space they draw lines around it,  
And sit within, false they are,  
Saying: 'Touch not ! O touch not !  
Or this food of ours will be defiled !'  
But their bodies are defiled; what they do is defiled;  
Their hearts are false, and cannot be cleansed by  
performing ablutions before meals.

## 6

Thou bathest, and wastest, and worshippest stones.  
But without being imbued with God thou art the  
filthiest of the filthy.

## 7

Evil-mindedness is a low woman ; cruelty a butcher's  
wife ; a slanderous heart a sweeper woman ; wrath  
which ruineth the world a pariah woman.  
When these four are seated with thee how can the place  
be pure ?

8

Covetousness is a dog, falsehood a sweeper, food  
obtained by deceitful carrion ;

Slander of others filth, anger the fire which burns.

Pleasure and self-praise—these are acts, O Creator, on  
which men seek redemption.

9

We are impure-minded and black-hearted, yet we wear  
the white robes of innocence.

We envy those who stand and serve at His gate.

In words we are good, but in acts bad.

10

Men of evil minds and thievish bodies go to bathe at  
places of pilgrimage.

One part of their filth departeth by bathing, but they  
accumulate twice as much in the process.

## 11

When the mind is impure the body is impure.

The mouth is impure by uttering impurity ; how shall it  
be made pure ?

## 12

There is no impurity in song, there is no impurity in  
knowledge ;

There is no impurity in the Moon or the Sun's different  
phases.

## 13

When the hands, feet, and other members of the body  
are covered with filth

It is removed by washing with water.

When clothes are polluted, soap is applied and the  
impurity is washed away.

So when the mind is defiled by sin,

It is cleansed by love of the Name.



14

Man hath obtained a dwelling in that tank whose water  
is muddy.

His feet cannot move in the mire of worldly love ; he is  
drowning therein.

O foolish man, turn thy thought to the one God in thy  
heart

15

Men are led astray by empty words, ritualists are very  
proud.

What availeth it to bathe in a holy place if the filth of  
pride fills the heart ?

16

If clothes become defiled by blood falling on them,  
How can the hearts be pure that drink human blood ?

17

Renounce evil, cultivate virtue, evil brings suffering.

Those who do not discriminate between a clear reservoir  
and a dirty pool, sink in the morass.

Soiled within by the dirt of greed and falsehood, why  
wash the outside ?

Cleanse thyself of greed, falsehood and calumny.

18

By drinking intoxicants, the sense of discrimination is  
lost and confusion fills the mind.

19

Man comes polluted, and adds further pollution.

## DESTINY



## DESTINY

### I

All animals born in the world have their destinies recorded on their foreheads, and must bear what is destined.

### 2

What separation is there for those who are separated from God ?

And what meeting is there for those who have not met Him ?

By destiny they who meet separate, O Nanak, but even so they meet again by God's favour.

### 3

This being is bound by his own deeds.



## **THE ILLUSION OF PERMANENCE**





## THE ILLUSION OF PERMANENCE

### 1

In this illusive affection, the world has sunk.

### 2

My wandering mind, why art thou falling in snares ?  
The true God dwells in thy heart, why fallest thou in  
snares of death ?

The world of delusions and passions seems sweet, but its  
delusions do not endure.

### 3

Why love that which is not permanent ?

### 4

The whole creation is impermanent, what love can I  
seek.

## 5

He who is born, inherits the disease of egoism and delusion.

## 6

Remove attachment, harmfulness and illusion from this mind.

## 7

With the disappearance of attachment all evil deeds disappear.

## 8

The three Gunas pervade the world, the fourth is to be found by a rare seeker,

## GURU NANAK'S VIEWS ON CASTE



## GURU NANAK'S VIEWS ON CASTE

### 1

Recognize the divine light, do not inquire about caste ;  
there is no caste in the next world.

Let no one be proud of his caste, whosoever knows God  
is a Brahman.

O ignorant fool, why art thou proud of caste ? This pride  
brings on much trouble.

### 2

The whole world is made of the same clay, as a potter  
makes vessels of different shapes.

### 3

The union of five elements makes up the body ; it is  
played upon by the invisible.



## A PRAYER

## A PRAYER

Remember the creator, and then Guru Nanak.

Meditate on Guru Angad, Amar Dass, Ram Dass, may  
their grace be with us.

Remember Guru Arjan, Hargovind, Har Rai, Harkishen  
whose sight dispels all sorrows.

Remember Guru Teg Bahadur at whose remembrance nine  
treasures come hastening home.

May the Guru Govind Singh, the tenth Guru, give us his  
protection !

God Himself knoweth, He Himself acteth ; it is He who  
adjusteth.

Meditating on the deathless One, endowed with all power,  
compassionate, and just, utter Wah-Guru !

Standing in His presence, let us pray :

'Sikhs of the true immortal God, turn your thoughts to  
the teachings of the Granth Sahib and the deeds of  
the Khalsa, utter Wah-Guru !'



Meditating on the deeds of those who worshipped the  
Name, shared their food with others in companionship  
and overlooked the faults of their fellow men, O  
Khalsa, utter Wah-Guru !

O deathless illimitable Creator, this creature Forgetting  
Thy Name, is so attached to worldly goods, that he  
hath forgotten Thee.

Without Thy supreme mercy how shall he cross the ocean  
of the world ?

O great King, lust, wrath, greed, worldly love, jealousy,  
and other evil passions possess his mind ;

Only on coming towards Thee worldly maladies and  
afflictions are dispelled and healed.

Show us such favour that we may by word and deed be  
Thine.

That in all things we may obtain Thine assistance and  
support.

Standing in Thy presence, we pray.

Grant to Thy Sikhs the gift of Sikhism ;

The gift of the Guru's instruction ;

The gift of faith,

The gift of confidence, and the gift of reading and  
understanding the holy Granth Sahib.

May the Sikh choirs, mansions, and banners, ever abide !  
 Victory to the faith ! May the minds of Sikhs be  
 humble but their intellects exalted ! Utter  
 Wah-Guru !

We offer this prayer in Thy presenee and at Thy lotus  
 feet.

Pardon our errors and mistakes.

May all Sikhs who read and hear the Guru's hymns be  
 profited !

Through Nanak, may Thy name, O God, be exalted.

And all prosper by Thy grace !

Sri Wah-Guru Ji Ka Khalsa ! Sri Wah-Guru Ji Ki  
 Fateh !

The Khalsa is of God, and to God is the Victory.

He is of the Khalsa,<sup>2</sup> who is absorbed in God's name.

He is of the Khalsa who is devoted to the Guru.

He is of the Khalsa who speaks evil of none.

He is of the Khalsa who fights in the van.

1. This prayer is by a disciple of Guru Kanak, whose name I  
 have not been able to trace.

2. Khalsa : Another name by which the Sikh community is  
 known.

He is of the Khalsa who does not covet another man's  
wife or wealth.

He is of the Khalsa who is as hard as steel.

He is of the Khalsa who helps the poor.

He is of the Khalsa who destorys the evil doer.

He is of the Khalsa who rides a fiery steed.

He is of the Khalsa who fights evil passions.

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